The Bombay Guardian.

PUBLISHED EVERY SATURDAY MORNING.

VOL. XXXII. New Series.—No 7. SATURDAY, FEBRUARY 13, 1886.

Rs. 6 PER ANNUM IN ADVANCE
WITH INDIAN POSTAGE Rs. 7-10.
SINGLE COPY ANNAS TWO

INTERNATIONAL BIBLE STUDY.

February 14, '86——*Dan.*, 5 : 1-12 & 25-28.

See last *Guardian*.

February 21.——*Ezra.* 1 : 4-& 3 : 8-13.

The lesson transfers us from the book of Daniel to the book of Ezra, but the scene is the same and the time is the same. Ezra takes up the pen which Daniel lays down. In the first year of Cyrus, king of Persia, (and now ruler in Babylon) "that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus." Jeremiah had been long since gathered to his fathers, but the word of God spoken by him abideth forever. Prophecy is anticipated history. Jeremiah had not merely declared that there would be liberty for the Jews to return from their captivity at the appointed time, but that chastisement would come upon their haughty captors. "It shall come to pass" had Jeremiah said, "when 70 years are accomplished, that I will punish the king of Babylon and that nation, for their iniquity, and the land of the Chaldeans and will make it perpetual desolations." In other words God would bring upon Babylon the very same humiliation and ruin, that she had been the means of bringing upon Judea.

"The Lord stirred up the spirit of Cyrus that he made a proclamation throughout all his kingdom and put it also in writing, saying, Thus saith Cyrus, king of Persia, the Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem, which is in Judah."

It is related that Daniel pointed out to Cyrus in the Hebrew Scriptures, the passages relating to himself, in which, long before he was born, he had been designated by name (Koresh) as the Conqueror of Babylon and the Deliverer of the Jews. So his proclamation runs, The Lord God of heaven, Jehovah Elohim, hath given me. He gave the glory of his success to God himself. Cyrus is one of the most interesting characters in history, and no one can carefully read the accounts of his early life without perceiving that he was from childhood trained and prepared of the Lord for a most important mission. Would that they who in these days remember him as their ancestor, would imitate him in his candid recognition of the sovereignty and majesty of Him whose servant he was in the restoration of the Jewish people and the re-edification of the temple in Jerusalem. A greater than the temple in due time appeared, to do away with the middle wall of partition, and provide salvation for all nations alike. If Cyrus recognized the truth of O. T. prophecy how much more joyfully would he have hailed the Messiah, of whom he was a type, could the Gospel have been proclaimed to him.

"Who is there among you of all his people? His God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God, *Hu ha elohim*) in Jerusalem."

And he proceeds to ordain that the inhabitants of any place where such Jews were found, should supply them with whatever they needed, to make this journey, together with "the free-will offering" for the house of God in Jerusalem.

Immediately following this proclamation, the leading persons of the tribes of Judah, Benjamin and Levi, set about the organization of the national *anabasis*, the return to their land. It is not to be overlooked that the sacred vessels of the temple, which Belshazzar had wished to profane, were restored by Cyrus to the Jews. Zerubbabel conducted the expedition, consisting of about 50,000.

The following year, in the 2nd month, the Levites, upwards of 20 years of age, were appointed to proceed with the building of the house of the Lord. The work was undertaken as for the service of God, with religious rites, the priests in their apparel with trumpets and cymbals, declaring the praise of God, after the example of David (*1 Chron. 6 : 31.*)

And they sang together in praising and giving thanks to the Lord, for he is good, for his mercy endureth forever toward Israel. They had learned the lesson their captivity was designed to teach them, and were deeply sensible of the sovereignty and sufficiency of God and of their great folly in having turned from him to the gods of the nations. "He is good;" in the words of Jesus, There is none good save One, that is, God. "And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid." Had they not reason to be exuberant with joy and thankfulness? The 37th chapter of Ezekiel showed them to us under the similitude of an extinct nation, their dry bones filling the valley. At that time it seemed to many utterly vain to hope for a national restoration. But that glorious uprising which had been shown to the prophet in a figure, was now realized. That which is impossible with man, is possible with God. If Jonah, brought again from the depths of the sea, had reason to be exultant, and to gird himself for the work of the Lord, much more might these restored Jews rejoice when the temple began to be reared again among them.

But there were some aged men there who had seen the first house, and they could not refrain from weeping, as they saw the contracted lines on which the foundations were being laid. So there was intermingled shouting and weeping. But hope triumphed over memory. If God had brought them up from so great a depth of sorrow and confusion, might they not confidently anticipate that he would make all things work together for their good? Were there not the Messianic promises cheering them on?

WEEKLY REVIEW.

—Theebaw is, after all, to be established at Ratnagheri. A contemporary in mentioning the fact says that Theebaw, "being a pious Buddhist, would not find it a grievance that there is absolutely no sport within reach of it." A pious Buddhist is one who abstains from taking life; but it seems that one may still have that merit, if he confines his life-taking to the human family. Few men have taken more lives of other men than Theebaw does; and it is interesting to learn that he thinks this quite compatible with the righteousness coveted by earnest Buddhists.

—Thirty-five gentlemen, belonging to the élite of Bombay and Bandora, were conveyed by special train on Sunday morning last to Andheri, where they mounted, and spent some hours in riding down a poor jackal or two. The All-wise Ruler has given us six days for our business and our diversions, and has reserved one in which we may specially occupy ourselves with things that pertain to life and immortality. Can not these lovers of sport find some more fitting day for their jackal-hunts?

—As an illustration of the way in which Christianity is spreading in Japan, we may mention that Mr. Fukuzawa, the leading journalist of that country, and the founder and supporter of a college in Tokio which is the oldest of its kind in the country, lately invited the Rev. W. C. Kitchin to take charge of the English department of this college, without any restriction as to religious instruction. Dr. Kitchin accepted this offer and entered upon his duties. He soon had a Bible-class of 54 students in English, and another of 33 in Japanese, attending daily, and attending voluntarily. The Sabbath School is attended by more than 100 of the students.

—A striking illustration of the intensity of the passions aroused by the gambling spirit, is found in the tragical event just reported from Paris. M. Barrême, Prefect of the Eure, left Paris in the train for Cherbourg at 7 p. m., and in about an hour was assassinated and his body thrown out of the carriage. It was found lying between the rails at 9 p. m. The following statement is made:—

It is believed by persons who know something of the administrative habits of M. Barrême that his death is due to revenge. He waged a determined war against a gang of card-sharpers who infest the first-class carriages of the Western Railway. It is suspected that he had incurred the vengeance of one of them, whom he had given into custody.

If this can be verified, it will afford an additional reason for more efficient legisla-

tion for the suppression of this deadly vice. These card-sharpers could no nothing if the public were educated to regard gambling as on a par with stealing.

—JOHN BOLAND, gunner, has just been tried before the High Court for causing the death of Thos. Cassidy, another gunner, and acquitted. The scene was in Colaba, in front of their barracks; the time was Christmas day; the stimulants had been obtained at the canteen. There was a dispute about two dogs that had been fighting; a blow was received and a blow given by the prisoner. Cassidy, in falling, struck his head against a stone step. The Chief Justice Bayley told Boland that he left the Court "without the slightest stain on his character." It was all that wicked step that stood fast instead of getting out of the way. It is hoped that the next time the virtuous Boland knocks a man down, he will be particular as to the direction in which he knocks him.

—THE *Indian Churchman* says:—

We wish there were many statesman, both here and at home, who would make the following noble words their own. They were spoken bythe Duke of Argyll at a great meeting of laymen held at St, Andrew's Hall, Glasgow, on October 20th, 1885. "I say that when a man passes from his private house into the Council Chamber of the State, or into the Cabinet-room of the Queen, or into the Houses of Parliament, *he is bound to carry his Christianity with him*, and to use his powers as best he may, under consideration of wise Christian expediency, for the furtherance of the interests of the Church of Christ."

A man should be true to his convictions every where; but a Christian, having the wisdom from above, will keep in mind that the Church of Christ is not advantaged by State patronage or by any aid that makes her unmindful of her dependence on her Lord. The one thing she asks is liberty to carry out the instructions of Christ, in all things.

—IT was a sad day for England when she endowed Maynooth, and became the foster-mother of the priests of Rome who have been educated there for more than half a century, and to whose influence she is largely indebted for the present unhappy condition of that country. She intended it as a means of propitiating the Roman Catholics of Ireland, but no man can deny that there is more opposition to England in this class at the present time than ever there was before. But the bill for endowing Maynooth would never have been passed, if Protestants had been true to their convictions.

—THE Camp-meeting at Lanowli, this year, will begin April 21st. Good Friday occurs this year April 23rd, the latest date on which it falls in all this century, we believe.

—THE Protectorate reported to have been conceded by Madagascar to France, would seem to have had reference only to portions of the north-west coast of that island. A Mauritius paper of Dec. 29, says:—

The acceptance, by the French government, of the offers made in Paris, during last August, by the Prime Minister of Madagascar, through his agent, Mr. Missionary Parrett, as already explained, is at last bearing fruit, and we learn that on the 17th of December last, during the afternoon, the Malagasy Envoys landed at Tamatave from the Flag-ship of admiral Miot, where they had been cordially received, under a royal salute. They seemed pleased, and are supposed to have signed the preliminaries of Peace, which were apparently forwarded to Zanzibar by the French Transport *Nielly*, sailing the same day. It was stated in Paris, in August last, that the basis of the terms of Peace was an indemnity to be paid by the Hovas to the French and a French Protectorate over portions of the North West Coast. Though no one seems to know exactly what were the nature of the preliminaries of the Peace, said to have been signed on the 17th of December last and though all kinds of reports are flying about, it is probable that an indemnity and a *limited protectorate*, as above, have been accepted as a basis by both parties.

Mr. Parrett, the missionary mentioned above as acting for the Prime Minister, is an Englishman.

—THE report that Mr. Parnell had become a Roman Catholic is not true. He used this language in the House the other day:—

They had been spoken to that night about the necessity of protecting the loyal minority. He himself was born a Protestant, had always lived a Protestant, and hoped to die a Protestant, and if in the future, after the concession of the Irish claims, any danger were to arise to his Protestant fellow-countrymen, he would be the first to stand up for liberty of speech, liberty of conscience, and liberty to live and thrive to every section of the community, whether Protestants or Catholics; and perhaps he might be a more effectual aid in times of real danger than some of those gentlemen who talked so loudly and boasted so much. But he had no such apprehension. He was convinced that the Catholics of Ireland would not attempt to oppress their fellow-countrymen. In view of the history of the past the Roman Catholics would certainly give the Protestants of Ireland more than fair play; they would endeavour to bring them to the front and give them the fullest share in the government of Ireland.

We should be glad, indeed, to believe that the Roman Catholics of Ireland had attained to the degree of enlightenment predicated for them by Mr. Parnell.

—A MEETING has been held in London to consider a project for the pacification and administration of the Soudan provinces by a chartered corporation, having a capital of ten millions sterling and powers like those possessed by the H. E. I. Company. Sir Charles Warren attended the meeting and expressed his cordial sympathy with the objects proposed. Cardinal Manning was one of the speakers.

—THE Blue Book on Burmah has just been given to the public, and the horrible deeds that ensanguine the annals of Theebaw are brought to remembrance again. Some of them are only parallelled by the atrocities of the Mutiny or of the French Reign of Terror. Let this specimen suffice:—

"February 19.—This morning brought full confirmation of this terrible news, which, it appears, are no longer denied. From the various accounts, I gather that on Saturday night the removal of the political prisoners to the gaol (which had been cleared for them) commenced. Some were killed on that night and the rest on the two succeeding nights. A large hole had been dug in the gaol precincts. Into this their bodies were thrown. Touching tales are told of how the women and children pleaded for their lives in vain. Their outcries were stifled by the hands of the executioners grasping their necks till they were strangled. Others were killed with bludgeons, which, in the hands of half-drunken men, often required to be used repeatedly before the victims were put out of their pain. The executioners were some of the worst ruffians released for the purpose from the gaol which was now the scene of their cruelties. Of the Princes, the eldest, Thongze, alone showed courage. He is said to have laughed and said to his brothers:—'See, I told you we should have no release but death.' On Sunday night (the 16th) eight cartloads of the bodies of the Princes of the Blood are said to have been conveyed out of the city by the western (or funeral) gate, and thrown into the river according to the custom. The other bodies were all thrown into the hole already dug in the gaol."

—ONE would think that Professor Wordsworth lived in Dream-land, to judge from his letter to Mr. Malabari about Hindoo widows. Here is an extract:—

"I do not believe that Italian nuns, whose vocation was determined by their parents' choice, were necessarily either miserable or vicious, or that the same can be said of the great majority of Hindu widows. Human nature is marvellously plastic, and a state of life, which many women deliberately adopt, and which extrinsic circumstances impose on a multitude of others in all civilized lands, cannot be without compensating consolations. In those cases where it is sweetened by domestic affection, sustained by religious devotion, or fortified by intellectual passion, I have no doubt, that the lives of those who, from choice or necessity, adopt it, are neither unprofitable nor unhappy."

There is too much reason to believe that the lives of Italian nuns are neither profitable nor happy. Yet how great the contrast between the nun and the widow. The vocation of the former is voluntarily accepted, and the nun regards herself as pre-eminently pleasing to heaven. The Hindoo widow is regarded and is taught to regard herself as accursed. She is held responsible for the death of her husband. Some crime of hers committed in a previous birth had brought about this calamity. The Cain-brand is upon her, leading her in many instances to plunge into sin and in may instances to throw herself into a well. Mr. Wordsworth's philosophy leads him to say *Laissez faire*. Overt opposition will only make the defenders more bitter. This is a short and easy method of fighting social evils. Silence is golden in a reformer.

—WE are asked:—

"*Exousia* means, I believe, legitimate authority, and this being so, what do you take to be the meaning of *pros tas exousias* in Ephes. 6: 12?"

Exousia means authority, not necessarily legitimate. There is no authority so universally recognized and accepted in this world as the authority of him who is called the prince of this world, whose first and great commandment to men is, Seek your own immediate pleasure.

—WE are also asked concerning Luke 23: 32: "When thou art converted, strengthen thy brethren." After saying this to Peter, our Lord said to him, "The spirit indeed is willing, but the flesh is weak." Peter needed to be delivered from this state in which conviction was baffled by timidity. See Romans 8: 2, 3. Peter was converted when he came to know the power of Jesus to save him from the flesh, the treachery of his own nature.

—WE have received the following postal:—

"The year opens joyously at Nagpur. On the 7th inst. the rite of baptism was administered by C. P. Hard, to an educated Hindu, his wife and their infant daughter,

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by immersion, pouring and sprinkling, respectively."

—THERE is a Hindu Union Club in Bombay, and there was lately a public discussion on "the relative authority of custom and scripture," a Lecture on this subject having already been given by the Hon. Mr. Telang. Some good things were said in this discussion. Mr. Modak, Principal, Elphinstone High School, took part in it. The *Mahratta* reports him to the following effect :—

Mr. Wamanrao then defined shastra as a Code of Instructions for daily conduct. He thought no society is possible without the government of the shastra. It was as necessary as the Indian Penal Code and the Criminal or Civil Procedure Code, with the difference in their jurisdiction as to cognizance. He further likened the shastras to the existing law,—our system of law-making, he thought, furnished us excellent evidence as to how the shastras had becoming the governing law. In all countries we notice that the laws have to undergo alterations so as to suit the circumstances. In India, for instance, we find the Legislature is very busy, and the Legislative enactments of any set of years would furnish evidence of the truth of his remarks. It is clear from this that no nation can have fixed laws. Even the Hindu shastras bear him out. inasmuch as there are no less than 18 smritis. We cannot for a moment doubt the comprehensiveness of Manu's Code. Where was then the necessity for the other 17 authors to prepare their smritis, if one had sufficed? Manifestly, therefore, even among the lawgivers of antiquity, whose appreciation of the signs of the times deserves all praise, we find no disposition to be content with what already existed. It is human nature and nature of the whole universe, that time should bring about changes, and that which appears (not ?) to suit our times so well ought to pass into oblivion.

Custom can have no claims apart from the intrinsic good of the usages commended by it. What is needed is a standard by which customs can be judged. Much that is known as religion in this country has no other basis but custom. In the Old Testament we have a *shastra* that was given by degrees, as the development of the people permitted or their condition required. Even in the New Testament there is progression until we reach the dispensation of the Spirit and the Gospel suited to every creature. This is the standard by which all things are to be tested. "My word shall judge them in the last day." It is not English pride that dictates this statement, for the Gospel is as much opposed to English pride as to any other. On occasion of the discussion above referred to, a Mr. D. G. Padhye was one of the speakers, and boldly said "We should give up our shastras." "If any thing seems unobjectionable, do it, whether the *smritis* favour it or not."

—WE wish that Reuter had told us something more about the assault upon the West End of London and the plunder of the richest shops in the world, by a Socialistic mob. When Agrarian doctrines and a hungry population come together there is likely to be an explosion. There is no need of a foreign invasion to sack London: she has half-a-dozen armies of foreigners in her own bosom, to say nothing of unemployed Irish and English. Over-production has glutted the markets, and multitudes are standing idle in the market-place with nobody to hire them, except demagogues who can only get them supplies by precipitating them upon the aristocratic and wealthy quarter of the town. The people in London seem now to realize that they have been slumbering on a volcano.

NOTICES OF BOOKS AND REPORTS.

"*From Boston to Bareilly and back, by William Butler.*" New York, Phillips and Hunt, 1885. 512 pp. The Rev. Dr. Butler came out first in 1856 and founded what is now known as the North India Conference of the M. E. Church, passing through the perils and trials of the Mutiny and, after some years returning to America. After planting and fostering a successful Mission in Mexico, he had a desire to visit the Mission work inaugurated by him in India, and some friends gave him and his the means of doing so. This book contains the account of this visit. It is, of course, mainly devoted to the exhibition of the development of the work initiated by him, and no one will feel surprise that it should be wonderful in his eyes, or refuse to pardon him any exuberance of laudation into which he may have fallen. All must magnify the grace of the Lord of the harvest, in having brought to their present state of efficiency and promise, missions that were—like Hercules—attacked in their cradle by such formidable enemies. This book is replete with interest, and not the less so because of its diffusiveness and episodical character. The account of Dr. Butler's conversion when a young man in Ireland, and especially the description of the lady by whom his conversion was brought about, is thrilling and affecting to a degree that a writer of fiction might vainly strive to reach. Every thing is brought before the reader as it were pictorially. We seem to get well acquainted with the strange, diminutive Welsh harper who gave the lady lessons on the harp, and awakened her desire to become acquainted with the Methodists. We follow with intense interest the steps of this lady from that Sunday morning when she drove in her coach and four to the Methodist chapel, to her beautiful and triumphant death, with something like fascination, at all events with cordial admiration of the grace of God bestowed on her and on so many others through her. Dr. Butler himself was long in the 7th of Romans, but was at length brought to know the liberty of the children of God.

The account of "the pentecostal days at Ajudhiya" will probably be corrected in a future edition of the book. "All the facts" do not "forbid the idea of there being insincerity or superficiality in this reception of mercy by this people." But we trust that pentecostal facts from which no abatement will need to be made, will be on hand when the next edition goes to the press.

The following extract relates to the time when Dr. Butler was nearing Madras, on his first visit to India :—

As I came nearer I longed to learn from those who would fully understand me whether the Christian religion was really all to these Orientals that it was to redeemed people in our Western hemisphere? Could they have an experience like our own? I felt that the very life of my mission depended upon the reply to this question. As a Church we could not long keep up our interest in a work of evangelization that fell short of this. To elevate, by education and Christian civilization, was good in its way, but any change of religion or moral conduct that was not accompanied by the conscious salvation of God in the hearts of our converts would not long command the sympathy and generous support of the Methodist people. This I felt and knew, so I went to India with anxiety on my mind in regard to this vital question, and my first impression was favourable. Had time permitted I would have introduced the subject right here, but we had to hurry on board, with the questions unasked. The desire to know, however, was intensified, and two days later, on arrival at Madras, the delay there being longer, I took a boat and went ashore, resolved to terminate my solicitude on the subject.

Finding my way to the Wesleyan mission house, I was fortunate in meeting the chairman of the district (their title for presiding elder), Rev. Mr. Hodson, and, after informing him who I was, and what I had come to do, I asked this venerable man, who would certainly understand me, what was the character of the religious experience of their native converts.

He seemed surprised at the question, and asked what I meant by it. I explained that I wanted to know whether these Hindu people could be converted, and have the witness of the Holy Spirit to the fact of their acceptance with God, as we in England and America enjoyed it. He looked at me and smiled, no doubt thinking I was a novice in missionary experience to put such a question. But he saw I was anxious to have a candid answer. Without further remark he left the room, and soon returned, leading in a young man whom he introduced to me as one of their theological students, and quietly observing, "You can ask him," he went out again, leaving me face to face with the answer to my question.

Even at home, and amid the confidences of our pastoral life, it is not always easy for a minister to ascertain exactly the real condition of the religious life and experience of his members. Yet here I was, with an utter stranger, and he a Hindu, seeking this information.

But I was committed to the inquiry, and, finding that he could speak English, resolved to improve my opportunity. My limited time made it necessary that I should be prompt; so, after greeting the young man, I drew up two chairs and we were seated. His gracious and intelligent appearance impressed me favourably. I wished him to feel quite at ease with me, told him who I was and where I was going, and then said :—

"You are the first converted Hindu I have ever seen, and you cannot imagine with what interest I look at you. I want you to help me by answering me a question or two."

He replied that he would try to do so. I then said, "First, then, will you tell me how you were converted to Christianity?"

He was solemnized by the abrupt inquiry, and a shade of emotion passed over his countenance, but he was soon self-possessed again, and, after a few seconds, replied :—

"Well, sir, I heard the missionaries preach in the bazaar, and was led to read the Bible. I thus found out that my ancestral religion was false, and that Christianity was true. I embraced it, and was baptized. I am a communicant, and attend church; I study the Scriptures, and am a Christian."

Had he stopped here, as I feared he might, and, as I afterward learned, hundreds of "converts" do,—perhaps because they are not taught better,—I should not have been much encouraged by the interview; but, to my delight, he went on to say that he had been led to see that he was a sinner—that his heart must be changed and his transgressions against God forgiven, or his soul would be lost; and, under this deep sense of his need of mercy, he had come as a penitent to God; that he was soon enabled to cast himself by faith on the merits of the Lord Jesus Christ, and God took off from his conscience the heavy load of sin, and shed abroad his love in his heart. He then felt and knew that he was saved, and had ever since been happy.

How glad I was to hear this simple, clear statement—to have this evidence, that our blessed religion could be every thing to a Hindu that it was to me. I rejoiced with him, and then said :—

"Now, that seems all right; you have given to me a reason of the hope that is in you, will you further tell me, as you have been introduced to me as a theological student, what are your motives for entering the Christian ministry?"

This was a very close question, but he endured it, and modestly replied :—

"Well, sir, the mercy that has saved me can save any one else, and I have such sympathy for those around me who are now as I once was, that I want to lead them to God for mercy, as I was led myself. The Lord has laid this upon my heart as a duty, and I dare not refuse. I must preach the Gospel."

I was delighted with his reply, and said :—

"I think any of our Quarterly Conferences in America would vote you, on such evidence, a license to preach. I thank you for answering my questions; you have done me more good than you can know, and have solved any doubt I may have had whether God could save your race and call them to his holy ministry as truly and fully as he saves and calls his servants elsewhere. I shall never forget you; you have greatly encouraged me for the work on which I am entering."

The Rev. Mr. Hooper, in his article on "*the best way of presenting the Gospel to Mahomedans*" (*Indian Evangelical Review*, January) maintains that Christ should be presented to Mahomedans as "the Sent One of God," and he shows that Christ more frequently speaks of himself in this way, and that the Apostles in preaching to the Jews set him forth as the Servant of the Lord. (See the early chapters of the Acts.) We have long been persuaded that much of the controversy carried on by Mahomedans with Christians, has been caused by theological statements of Christian doctrine rather than by the simple teachings of the Bible. Mahomedans seem to think that the great business of the Christian missionary is to persuade men of the Trinity, and of the Divinity of Christ. The one business of the missionary is to persuade men to come to Christ and learn of him. It is only necessary for them to believe that he is One whom God has sent into the world that through him the world might be saved. Let them consider the evidence that Christ is commissioned of God for this purpose, and submit to him; he will teach them what they need to know concerning himself, concerning the Father, conserning salvation. The unity of God is taught as explicitly in the New Testament as in the Old. God was manifest in Christ reconciling the world unto himself; but He will not give his glory to another; Christ and the Father are one; he that hath seen me hath seen the Father. Men have found difficulty in understanding the one truth without infringement of the other; but they who learn of Christ have no difficulty in receiving both.

The Rev. Mr. Bruce's article on the Birds of the Marathi Bible, in the *I. E. Review* exhibits a marvellous amount of research. Besides the Hebrew, Greek, English and Marathi names, we have columns for the Bengali, Hindi, Persian, Urdu and Telugu words. The great difficulty is to identify some of the birds intended by the original words, and a man needs not only to be well up in philology but to be something of a naturalist. Mr. Bruce's article is to be followed by others, treating of other departments of Bible zoology, and the series will be found very helpful to those who have to do with translations of the Bible into Indian vernaculars.

Thoughts on Christian Sanctity. By H. C. G. Moule, M. A., Principal of Ridley Hall. Seeley & Co. 1885. The aim of the Christian is here rightly defined; it is to be conformed to the mind of Christ, to have Christ enthroned instead of self, and the possibility of this attainment is clearly shown, though the writer does not seem to think that the Christian ever gets completely beyond "the minding of the flesh" by which he understands a tendency that grace can still wonderfully deal with. "To the last, the soul's acceptance before the Judge is wholly and only in the righteousness, the merits, of Christ. "Is there a single creature in the universe, among men or angels, that has a righteousness of his own? We are sure there is none. "There is none good save One." This little book is well fitted to be profitable. Its ten chapters keep the mind fixed upon Jesus and the all-sufficiency of his grace, and are replete with valuable remarks and the tokens of a rich experience.

"Our strength against temptation, our ability for true obedience, resides in nothing else than living union and contact with Jesus our Head. That union and contact is immediate, spiritual. Nothing is to be between; not the most venerable and apostolic organization, not the most precious of Christ-given ordinances. But these things are not therefore nothing. Rightly used, by the spiritually-minded disciple, they have a sacred work to do. They are to be powerful things in the way of assuring the fact of contact and of promoting, deepening, enriching, guiding the sense of it. But the contact, the union, founded and realized, is the vital thing, unique, immediate, wholly spiritual."

The author closes his little book by asking, successively, How is it with your *Time?* How is it with your *Recreations?* How with your *Means?* With your *Family?* With your *Friends?*

"*The True Devotee Described;*" a Commentary on the Bhagavad-Gita, extracted from the Dnyaneshwari, with English translation and notes by Rev. Ganpatrao R. Navalkar. Ed. Soc. Press, 1885. One Rupee. In the Introduction of this pamphlet, the Translator protests againstSanscritized Marathi in books designed for the masses, a protest in which we gladly join. The best way of formulating the protest would, perhaps, be for some of our educated friends to prepare some books in the simpler Marathi. We are reminded that when the influx of Latinity in English Literature threatened to carry all before it, men like Bunyan gave us books that were the most effectual dykes against the invading flood. The Devotee Described in the *Gita* is very different from the worshipper sought in the Bible, as may be seen from the shlok. "He who neither rejoices nor hates, nor grieves, nor loves, who has no interest in good or bad, and is full of devotion, is dear to me."

Kutumbmitra. February. Contents : Young Christian. Consumption. Jesus saves all. Notices of Books and Reports. Instructive Anecdotes. A Letter. Makar-Sankrant. Facts and Opinions.

We are favoured with the following: *Vyasan Durvipak* or *Nawa Mitra.* Report of Lower Colaba Schools *India M. Watchman*, January. *Harvest Field*, Feb. Report of the Anglo-Indian Evangelization Society. Missionary Review, Jan. Feb. *Bombay Educational Record*, Dec. *Report of the Mission Stations, and Minutes of the North India Conference, M. E. Church.*

The Bombay Guardian.

SATURDAY, FEBRUARY 13, 1886.

WHAT SHOULD WE PRAY FOR?

The *Missionary Herald* finds fault with the Evangelical Alliance's programme of subjects of prayer for the Week of Prayer as "ignoring the one object had in view by those who originally proposed this observance," viz. "that the power of the Holy Ghost should be given to accompany the preached word." It does not seem to us that the programme ignored this object. One of the topics was "for the outpouring of the Holy Spirit upon the unsaved" and another was "for the grace and power of the Holy Spirit upon Christians." But when we pray for the various fruits of the Spirit are we not praying for the object specified by the *Herald?* Does the Lord's Prayer consist of one petition only? Are the petitions found in the Apostolic writings all for that one object? We have in the epistles instructions regarding prayer; do they at all limit us to one object? On the contrary, strange as it may seem, we are no where bidden—in the Epistles of Paul, Peter, James, John or Jude, or in those to the seven churches—to pray for the Holy Spirit. Why? Are Christians not dependent on the Holy Spirit? Can they do anything without him? We are told that no man can call Jesus 'Lord' without the Holy Spirit. There is no spiritual life apart from the Spirit. To be in Christ is to walk according to the Spirit. To be a believer is to be led by the Spirit. The first filial lispings of the child of God are the dictation of the Spirit, and if any man have not the Spirit of Christ he is none of his. There is no life in us except as the Spirit of life dwelleth in us. How then can we explain the fact that so many Christians believe that the one thing needful is to be calling upon God for his Spirit?

Perhaps it is because they confound the Spirit with some of the figures used to designate him in the Scriptures. Water is such a figure, and there may be little, there may be more and more, and there may be much water poured from the skies. We fear that many allow their minds to be guided by a material conception of the Spirit as though he were given by degrees little by little. What our Lord says of faith is true of the Spirit, and is true of faith because it is true of the Spirit, viz. "If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, be thou removed and it shall be done unto you." Faith

derives its character not from its quantity but from its object; not from our consciousness of the faith but from the Being it looks to. And this faith that prevails is attributable to the indwelling Spirit. When Peter exercised that faith on which Christ builds his church, he was told that flesh and blood had not revealed it unto him, but his Father in heaven. "He giveth not the Spirit by measure." There are expressions that would seem to imply the contrary, such as—"that I may have a double portion of thy Spirit;" "for the Holy Ghost was not yet given." These are explained by the fact that the Spirit is the Spirit of truth, and that his power is limited when there is a limited revelation of truth, and ample when this is ample. The fulness of the Spirit coincides with the fulness of revelation concerning the divine method of Salvation.

The great need of the Church is not that there be an outpouring of the Spirit upon believers, but that believers should recognize the divinity of the Spirit that dwells within them. To ask for the Spirit is to imply that they have him not, that they have been asking God for him, for years, in vain, and that their faith and hope and love and obedience are the product of their own efforts. When spiritual affections are first exercised, it is easy to recognize them as the product of the Spirit of God; but when their exercise becomes a habit, there is a tendency to forget that they are still proceeding from the same Spirit. The work of the Spirit in us is more manifest to consciousness when He breaks down some long-cherished habits, or when there has been some great struggle of the mind; but the still small voice that requires silence in order to be heard may equally be the power of God. Here is the victory of faith, in the continual recognition of the Spirit of God in us. Our Lord, when he promised the Advent of the Spirit to his people, promised that he should abide forever.

What Christians are really needing is a greater manifestation of the power of the Spirit, a more complete subjection of their own nature to Him, mightier results of their testimony and the preached word. Well, let them ask for these things, but not in a way that ignores the divine character of the Spirit dwelling in them.

"There are diversities of gifts but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God who worketh all in all. (All things in all believers.) But the manifestation of the Spirit is given to every man to profit withal."

One Spirit, but the manifestation of the Spirit is according to our faith, feeble or mighty, partial or complete. Hence the command, *Be ye filled with the Spirit.* If we look at the place where this command occurs, if we read carefully the instructions of chs. 4 and 5 of Ephesians, we see how the command is to be fulfilled, not certainly by continuing to cry to the Lord for the gift of the Holy Spirit.

The Apostle, in that epistle, takes us to his own closet and lets us overhear his prayers so that we may know what petitions to offer in behalf of believers. We hear him first making mention of their love and faith (1: 15) and then:—

"That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened; that ye may know what is the hope of his calling."

This exactly coincides with Paul's desire for himself in Phil. 3: viz. that he may have the excellency of the knowledge of Christ Jesus his Lord, that he may win Christ and be found in him; that he may know him and the power of his resurrection. We very much wish that our readers would give heed to these indications, which all illustrate the verse, 'the manifestation of the Spirit is given to every man to profit withal.' Just as, in the parable, to each of the servants a pound was given that he might trade with it and utilize it and thus show the measure of his devotion to the Master. "Sanctify them through thy truth; thy word is truth," says Jesus; and, "this is eternal life that they may know thee."

We hear of baptisms of the Spirit, extraordinary and blissful experiences into which believers are suddenly introduced. Mr. Moody tells us of such a wonderful uplift experienced by him. If Mr. Moody had been a more introspective man by habit than he is, he would doubtless have been able to tell us that the blessing was experienced in connection with new apprehensions of truth. This at least has been our experience in a life of faith extending over 40 years, in which there have been marvellous uplifts; they were always in connection with new perceptions of truth. This is just what Paul desires for the Ephesians: "That God may give unto you the spirit of *wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened;*" &c. &c.

THE CREED WE WANT.

We take the following from the *Indian Messenger*:—

An American writer truly says:—

"To believe God limited to one place or manifested in one man, or merciful to one race or people, or taught in one book, or living or heard in one institution, or sanctifying some poor fraction of time, is a narrowing thought, out of which springs forever our intolerance and hate. But to seek to know God everywhere, to regard all space as holy ground, all days as holy time, all truth his word, all facts of nature and of history the revelation of his law, all men his children and sons, all noble deeds true sacraments,—this exalts and bears men forward."

It is the mission of Theism to give that broad creed to the world. With the progress of civilization and the development of commerce, a new spirit of brotherhood is developing itself amongst the nations of the earth; and that narrow and sectarian spirit which fed the rival animosities of ancient times, cannot satisfy our expanded intellects and broadening sympathies. And in order to suit the broadening instincts of the race, we want a creed that would teach us to regard the whole human race as a family, of which God is the Father, the world the great dwelling-house, the great men of all races the elder brethren, the scriptures of all nations the common repositories of spiritual treasure, and salvation the ultimate goal of all. Such a faith is Theism.

To glance first at the closing remark. We want a creed that shall teach us to regard the whole human race as a family. We take up one after another and find that each one sets forth a Deity or Deities whose favour is for one nation or one class only, till we come to the Bible in which a Gospel of salvation for every creature is set forth, every man is required to love his neighbour as himself, and to recognize his neighbour in a helpless Samaritan, a member of an outcast race. There is then a most marked distinction between the Gospel of Christ and the Scriptures of the Hindoos, Buddhists, Mahomedans and other peoples. And yet the strange obligation is laid upon the religion that differs so widely from others, to bear testimony to these diverse religions as having Scriptures which are "the common repositories of spiritual treasure." It could only stultify itself by so doing. We want a creed, and when we find it we wish it to take its place among all other religions. But how can there be choice without rejection?

In this desiderated creed the great men of all races are to rank as the elder brethren. What is meant by great men? Those perhaps through whom God has spoken to mankind, or communicated some great good to men. Now what does this principle imply but that God uses individuals to impart benefits to the masses? This is exactly the principle upon which God has proceeded in giving the Gospel to all mankind. It is true of many of those who lived of old and were the means of securing benefits to mankind, that they were not recognized as philanthropists by their contemporaries, and that men were long hindered by prejudice from coming to the discovery of their true merit. All history is a testimony to the fact that the most important acquisitions have been made by mankind in this way; discovered first by an individual, and slowly winning the confidence of the community. The discovery of the mariner's compass, which has had such marvellous results in the establishment of communications between remote nations, was made in the first instance by an individual, and a town of southern Italy has the honour of having given this great boon to the universal family of man. The great febrifuge which is to-day such a boon to all nations, tribes and tongues, grew first in Peru alone. In fact nothing is more conspicuous than this principle; it meets us every where. India is a very different country to-day from what it would have been if many discoveries of foreigners had not been nationalized here.

It is not intolerant for a man who has received specific light on any subject, to insist that it is light and that what opposes it is darkness. It was not intolerance on the part of Copernicus to insist that his was the true theory of the universe, and that the Ptolemaic was false. And there could be no greater mistake on the part of our Indian friends than to insist upon getting hold of a creed which smiles blandly on all other creeds. Let God be true though every man a liar.

FREE PARAPHRASE OF THE GOSPEL OF MATHEW.

(Continuation of Ch. 4.)

Verses 12–25.

Jesus, hearing that King Herod had cast John the Baptist into prison for having denounced the scandalous conduct of the King, departed into Galilee. He now how-

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ever took up his abode not in Nazareth where he had been brought up, but in Capernaum, a short distance to the east, on the shore of the Sea (or Lake) of Galilee, in the borders of Zabulon and Nephtalim; fulfilling the words of Isaiah the prophet, viz: "The land of Zabulon and the land of Nephtalim, toward the sea, and beyond the river Jordan, Galilee of the Gentiles: the people who sat in darkness, (remote from the capital) saw a great light, and to them who sat in the region of the shadow of death, light did spring up."

From that time Jesus began to preach, saying to the people, Repent ye, for the kingdom of heaven is at hand. Men must be conscious of their sins and of their need of a Deliverer, in order that they may welcome the plan by which God seeks to bring them back to their allegiance to him.

Walking one day on the shore of the Lake of Galilee, Jesus saw two brothers named Simon (also called Peter) and Andrew, casting a net into the sea: for they were fishermen. And he said to them, Come ye after me and I will make you fishers of men. They at once left the nets and followed him. Proceeding further he saw two other brothers, James and John, sons of one Zebedee, in a boat with their father, mending their nets; and he called them. They too left their boat at once and followed him.

Jesus went all through Galilee, teaching in the synagognes, the Jewish places of worship, preaching the glad news of the kingdom, and healing all kinds of disease and bodily suffering. The report of this went abroad even into Syria, and people came from all quarters bringing their sick friends, suffering from many different kinds of disease and plague, some of them possessed of devils, some epileptics, some palsied: all of whom he healed. From Galilee and Decapolis, from Jerusalem and Judea, and from the country east of Jordan, great crowds gathered around him and followed him.

CHRISTIAN TESTIMONY.

THREE months ago I was taken suddenly very ill, and many Christian friends came in to talk with me and comfort me. The general purport of what they said was that the Lord had brought my illness upon me, and "He doeth all things well," hence I should take it as from Him, and endure patiently what he had seen fit to visit upon me. I said "yes" for a few times, but it was doing violence to my conscience to give assent to such reasoning, and I had to begin to correct the statements. Some thought me a little rebellious against God's will, and I found myself unable to convince them that I meant well. To explain what I meant by declining to take my misfortune as from God, I used this illustration: We have a stick of a certain strength supported at the two ends; it will sustain a certain weight, say forty pounds, between the supports. We, in using it, become thoughtless and careless, and in our zeal or hurry, place forty-five pounds upon the stick, and it breaks. Then we say God's providence is strange, mysterious and past finding out. *He* broke the stick and we cannot understand why he did so, but we must submit to his will in the matter for "he doeth all things well." Now any person knows that God had nothing to do directly with breaking the stick. He left that entirely to us. We could use our discretion, and keep the weight below the capacity of the stick, thus giving the stick no cause to break, and preserving it whole; or we could overload it and break it; and God would not interfere in either case. So it was in the case of my health. I had a certain power of endurance, but I was careless and zealous, and overreached my capacity; so my health gave way as naturally as the over-loaded stick broke.

There are many events in life that are evils in themselves, and are brought upon us by our own carelessness or ignorance, or by the devil's devices; and we too frequently attribute these evils to the direct work of God, and pretend to find our consolation in the mysteriousness of his ways, stating and reiterating that the events *seem* to be evil, but they must be for our good in the end for God is good.

I want to say here that I do not believe that this is true in all cases of illness or affliction. God does many times visit us with affliction to discipline us in some way, and to bring us nearer to himself. In these cases we should recognise his hand in the matter, submit to his doings, and love him all the more for the lessons taught.

There are many events in life that are evils in themselves, and are brought upon us by our own carelessness or ignorance, or by the devil's devices; and we too frequently attribute these evils to the direct work of God, and pretend to find our consolation in the mysteriousness of his ways, stating and reiterating that the event *seems* to be evil, but it *must* be for our good in the end, for God is good.

But my object in writing the above is to correct a custom which certainly does not bring honour or glory to our Lord;—viz.; that of attributing every event of life whether good or bad, to his beneficent will. I have many times heard testimonies that greatly humiliated me, wherein the natural results of our carelessness were attributed to the benign intention of God. The latest of these cases is that of a good Methodist sister thanking the Lord for her backsliding some months ago. This is an extreme case of oversight, but there are many many more, approaching it more or less nearly in absurdity. In attributing events to the Lord, we ought to think whether it would be like him to bring them about, then whether we do him honour by stating that he did this and that. Any one knows that God would not cause a person to backslide. That is the work of the devil. It is evident that God does not feel very much honoured by having the works of the devil attributed to him. Let us then be more thoughtful, less formal, and less superstitious in regard to our testimony.

"But if these things turn out well, are they not then of God?" God many times brings good out of evil. He saw me suffering in my illness as the natural result of my own carelessness, and he consoled me, began to heal me, and was very precious to me all the way through. He saw the sister in a backslidden state under the influence and power of the devil, and he rescued her and brought her back to his fold. So he is constantly doing. He in his infinite love looks down upon us with a pitying eye, and shows mercy towards us in whatever state he finds us. If he finds us suffering under some calamity brought upon ourselves, he does not leave us there as he might in justice do, but he has compassion upon us, relieves us and starts us again. He has to be constantly picking us up out of the evil, or the affliction, or the trouble, or the doubt, or whatever calamity we have brought upon ourselves. What a picture we can see if we just look with our mind's eye and observe him as our heavenly Father looking down upon his great family of children! What a care he must have! If he were not infinite we should think it impossible for him to care for us all. But he *is infinite*, and can walk with each one of us. But consider our mistakes, our blunders, our doubts, our fears, our evil inclinations, our backslidings, our wanderings, and the great number of our imperfections, and then see how many times he must bring good out of evil! He must pick us up and put us right in all these cases. How many sores he has to heal! How many are the weak points to which he must give strength! Oh, let us exalt our Lord, and see him in his true place, that of healing our infirmities and doing us good; then we shall not be inclined to attribute the devil's works to our God.

I. A. R.

METHODIST EPISCOPAL CHURCH AID SOCIETY

OF THE SOUTH INDIA CONFERENCE.

This Society was organized at the recent session of the South India Conference held at Bombay.

Its object is, to supplement the meagre salaries of preachers in English work who labour in needy fields where a sufficient support cannot be given them, and yet where it is most necessary and desirable that the Gospel of salvation should be preached.

For several years past not a few of our ministers have self-denyingly toiled in their various fields, joyfully content with a mere pittance, receiving less remuneration in many instances than railway guards or subordinate government clerks. We glorify God for the grace given unto them. But both ministers and people are a unit in their conviction, that the time has come for a special effort to relieve our brave, suffering brethren and their families from the burdens they have carried hitherto—hence the organization of the Church Aid Society and this appeal in its behalf.

Along the lines of railway and in remote places in India, there are communities of Europeans and Eurasians that earnestly desire the services of evangelical ministers, but are unable to undertake their entire support, and must remain destitute of the means of grace unless such assistance as this Society contemplates is afforded them.

Many Christian friends, favoured with religious privileges and means of grace that others are debarred from, will no doubt esteem it a privilege to co-operate in the good work of the Church Aid Society. The kind interest of Christian ladies is especially desired and invited. Collecting books will be furnished by any Methodist minister, or by the undersigned.

Subscriptions and donations are respectfully solicited. There is present urgent need of funds, not only to assist preachers already in the field, but, if possible, to provide aid towards the initiation of new work and the support of additional workers for whom there are many open doors. The Editor of the *Bombay Guardian* kindly consents to receive subscriptions for the work of the Society.

J. E. ROBINSON,
Secretary and Treasurer,
CHURCH AID SOCIETY.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

MY DEAR SIR,—As the season is approaching for the usual gathering in the Lanaoli grove I would offer a few suggestions which may be profitable to the visitors, as well as the promoters of these gatherings.

I happened to be present at the last camp-meeting and I must acknowledge I did not like to see the hat going round on the last day to collect money to defray the expenses which had been incurred.

The meetings throughout were very helpful and very much was learnt, for which I am most thankful; but the closing exercise referred to above had a very damping effect as it revealed the sad fact that the entire get-up was "on tick."

There were some of course who were responsible for the payment of the hire of the tents and furniture and their feelings can be better imagined than described when their calls for donations towards the liquidation of the debt incurred were not responded to as liberally as they were led fairly to expect they would be when signs of thorough enjoyment were so manifest all around them.

This is not a very creditable state of affairs and should be avoided in future for the sake of all concerned both visitors and promoters of the scheme. It is bad enough to be dunned but more painful I think to dun.

There is, I hear, a small sum subscribed monthly by a few who take an interest in these gatherings. If this is the case then the money so collected should go towards the hire of the large shamiana in which the meetings are held and for the chairs and lighting of the shamiana. But should the money so collected be insufficient to meet the above expenditure, I suggest that every visitor, children included, should pay one rupee entrance fee. By this means a sufficient sum will be collected to defray the expenses incurrred for the shamiana, &c.

With regard to providing food and accommodation for those who intend visiting the camp, I would suggest that every one should make his own arrangements, according to his own taste and ability.

This, of course, may be objected to on the ground that visitors from a distance will not come as the expense of bringing a tent (from Umbala for instance) would be too great. Well, I think this difficulty might be overcome if those at a distance were to write to a friend in Bombay or Poona to make arrangements for them enclosing a cheque for the amount they can afford to spend at the camp.

To a single person going from Poona the cost would be as follows: Hire of a tent measuring 12 feet by 12 feet, a servant's *rowtie* and a necessary tent Rs. 15, inclusive of carriage to and from Lanaoli and boarding about 8 annas a day. For six days the cost would be about Rs. 18.

Then if the tent were shared by a friend the cost would be proportionately decreased.

This arrangement would, I think, contribute much to the happiness of all and much unpleasantness would be avoided. My impression is that the meetings would be more largely attended if each one made his own arrangement as suggested.

I remain yours &c.,

ONE INTERESTED.

DEAR SIR,—The members of the M. E. Church in Mazagon desire to thank those friends who came forward on the 28th January, and did so liberally contribute to the fund for building a church at Mazagon, which we are so much in need of and we hope by God's blessing to have it finished before the Mousoon. We are still in want of about Rs. 700. As you are aware we have been holding our meetings in private houses, and it has cost us about Rs. 6,000 for rent since 1874. The Lord has blessed us much in the years gone by: very many have been brought out of great darkness into the marvellous light that is in Christ Jesus by the faithful preaching of the word of God. As you are aware, we have ground enough to build a parsonage as well as the church; we would ask our friends to help us in building this also. I could write you a very long letter on God's dealings with us, since we were organized in 1874 up to date, but I am afraid of taking up too much of your space. I will only ask those that has not already contributed, if they are willing to do so, to send their subscriptions to the Rev. G. Bowen who will acknowledge them in the *Guardian*.

Yours faithfully,

J. H.

NOTICES.

BAPTIST CHURCH.—BELLASIS ROAD.
(Opposite the Byculla Club,)
Pastor—The Rev. William Bell, M. A.
Sunday Services at 11 A. M. and 6 P. M.

FREE CHURCH.—ESPLANADE.
Pastor—The Rev. John Forgan.
Sunday Services at 11 A. M. and 6 P. M.

M. E. CHURCH.—Services in the Dean Lane Hall have been resumed. Services to-morrow; Grant Road, 8-30 a. m. and 6 p. m. Dean Lane Hall, 11 a. m. and 6 p. m. Mazagon, 11 a. m. and 6 p. m.—Sunday-schools: Grant Road, 7 a. m. Dean Lane, 9-30 a. m. Mazagon, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 10-30 a. m. and 4 p. m. Sunday-school, 3 p. m. At Dean Lane Hall, 4 p. m.

GRANT ROAD M. E. CHURCH.—Pastor, Rev. J. S. Stone. Sunday services.—Preaching, 11 a m. and 6 p. m. Sunday-school, 9-30 a. m. *Prayer-meeting, Wednesday, 7-45 p. m.*

MAZAGON M. E. CHURCH.—Rev. Ira A. Richards, Pastor. Church services.—Sundays 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

TWO NEW PAPERS.

THE "KING'S HIGHWAY" in Marathi and in Hindustani,—two separate publications, will appear about the first of April, 1886. The one will not be merely a reprint of the other.

Christianity, as a personal experience, will be the specialty of these papers. And other subject only as related to this, will be introduced.

These papers will be issued monthly. Their size will be 12 pages of about 7 × 10 inches, or about the form of the "INDIA METHODIST WATCHMAN"

The following rates will be charged for either the Marathi or the Hindustani, postage included:

	Rs.	a.	p.
1 copy for one year	0	6	0
6 copies " " " to ONE ADDRESS	1	14	0
12 " " " " " "	3	0	0

The Hindustani will appear in lithograph, and will be read all over India. Subscriptions are cordially solicited. Let these and all financial correspondence be sent to Rev. B. B. Scott, Managing Agent, Willard Tract Repository, Grant Road, Bombay.

Let all articles for publication in the Marathi be sent to Mr. Sumant Vishnu, Anglo-Vernacular Press, Bombay. And let all matter for publication in Hindustani be sent to Rev. S. P. Jacobs, Hyderabad, Deccan. All English communications must be accompanied by a duplicate copy for translating.

These periodicals will be published by the INDIA HOLINESS ASSOCIATION.

President, S. P. Jacobs, Hyderabad, Deccan.
Vice-President, A G. Fraser, D. D., Lanoli.
Secretary, E. F. Ward, Burhanpur.
Treas., B. B. Scott, Grant Road, Bombay.

Epitome of News.

SATURDAY, FEBRUARY 6.

—*Times of India*; London, 15: The eldest Miss Fitzroy has died of her burns. She and her sister, girls of eighteen and nineteen, were dressing on the 23rd of December for a ball at Plymouth. The elder sister struck a match in her dressing-room, and in a moment her dress was a mass of flames. Hearing her screams, her sister ran to her, and in endeavouring to put out the fire, her own dress caught it. The poor girl, in her terror, did the worst thing she could do—rushed downstairs in her blazing clothes. Her stepfather, Mr. St. Aubyn, seized a heavy rug or quilt and managed to extinguish the flames, but she was so badly burned that she died on Christmas Day. The unfortunate sister lingered in agonies for three weeks, and then she, too, succumbed to her injuries. She never knew that her sister was dead. This dreadful tragedy could so easily have been avoided that it seems to make it harder to bear for the relatives of the hapless girls. Their mother is said to be seriously ill; and small wonder.

—At a meeting held lately in London Monsieur Reveillaud said: "To-day France is a *tabula rasa*, a nation without a religion. In that fallow ground, it is true, weeds grow. Frivolity and licentiousness abound, especially in Paris and in some other districts. But foreigners who have themselves contributed to make Paris what it is must not judge of all France by Paris. And the day of grace for France has not passed yet. She has given more martyrs than any country in Europe. The sowing time in France has been a time of weeping. It often is so as the sower thinks of the risks that intervene between sowing and reaping. But in this case the harvest is certain, for God is faithful."

—On the 18th of August last King Alfonso, of Spain, signed a decree that says: "If the founder or director of a school declares that he will not submit to ecclesiastical inspection the civil and university authorities will take care that the parents may be made acquainted with the declaration." That means that the mayor is to cite the parents before him and frighten them from sending their children to any schools not subject to Roman Catholic control.

—Am. paper: Dr. Mary MacGeorge, who probably reached Bombay last week to labour in Zenanas under the auspices of the Presbyterian Church of Ireland, received her diploma "after a full and distinguished course of medical study." Miss Mary McDowell accompanied her.

MONDAY, FEBRUARY 8.

—*Bombay Gazette*: The death of Mr. Izon was mourned in Ratnagiri in a manner which is in itself a tribute to his memory. On Tuesday morning the funeral took place, and the hearse was drawn to the cemetery by Brahmins, Shastris, school-masters, vakeels, and others of all castes, and there was a large spontaneous gathering of natives. A correspondent informs us that a movement is on foot to collect subscriptions to commemorate suitably the memory of Mr. Izon. It appears there was no reason to anticipate Mr. Izon's untimely death. He retired to rest on Sunday night, apparently in his usual health. The next morning he was found by his servant undressed on the floor of his bedroom. The Civil Surgeon stated that life had been extinct for some hours and that the cause of death was apoplexy.

—Same; Rangoon, 6: The Viceregal party reached Phayre-street wharf at the appointed time. About 1,500 people assembled at the reception shed, one side of which was almost entirely occupied by Burmese, Karens, Chinese, and natives of India. Forty Burmese maidens in rich costumes and splendid jewellery scattered rose leaves in front of the Viceroy, as their Excellencies slowly walked along the carpeted platform, brilliant with military and naval volunteers, whose uniforms, combined with the gay costumes of the Burmese, made a scene exceedingly imposing. Many on-lookers had waited for hours in the shed, which offered scarcely any protection from the rays of the sun.—Mr. Thompson, Chairman of the Reception Committee, read an address of welcome on behalf of the inhabitants of Rangoon, to which the Viceroy replied in befitting terms. The party then drove off, followed by the

carriages of the members of the Reception Committee.

—Same: Affairs in Tongking are threatening. General Courcy has been recalled in consequence of his advice to abandon much of Tongking. He passed through Hongkong on his way home, and assured a representative of the *Hongkong Press* that his views were strengthened. France cannot hold the country on the present footing. The Civil Governor is unequal to the task. The hatred of Europeans is strong and deep-seated.

—Framjee M. Kotwal, Parsee sorter in the Railway Mail Service, has been sentenced to two years' rigorous imprisonment for fraudulently opening a letter.

—The actual receipts from ten sales of Bengal opium and ten months' pass duty on opium exported from Bombay have been Rs. 7,19,10,490, which is only Rs. 3,84,990, better than the estimated receipts. The Bombay duty has realised Rs. 5,77,075 above the estimates, but the Bengal sales have produced Rs. 1,92,085 below them.

—As Mr Colman Macaulay has gained all the points he put forward at Pekin in connection with the opening up of direct trade between India and Tibet, the Government of India have cordially given their consent to a mission to Lhassa.

—*Bombay Gazette*; Correspondence: I read with deep interest the account of Christmas dinners in Bombay, and especially that at the Sailors' Home. Everything that was provided for eating, drinking, and smoking was ample and of the best, and as you say "the fact is not to be wondered at by those who know the care and solicitude with which Mr. Lauder looks to every detail of the arrangements for the comfort and convenience of the inmates." But having made all these arrangements, having (as I have no doubt he did) worked night and day, and having given all his mind to the art of decorating, in order to ensure the cheering of the heart of poor Jack, how kind Mr. Lauder's own heart must have bled when Christmas Day at last arrived and eight officers and nine seamen sat down to despatch his good cheer. Poor Jack, yes, poor indeed! Your paper of the same date informs me that at that time there were no fewer than sixty vessels in Bombay harbour, exclusive of those belonging to Government and of country craft and coasting steamers. In all those sixty vessels were there no more than eight officers and nine seamen who could be persuaded to come and eat, drink, and make merry? Were they even asked?

Tuesday, February 9.

—The new Prime Minister of Nepal, Maharaja Bir Shumshere Jung Rana Bahadur, has sent a handsome donation of Rs. 5,000 to the Doveton College, where he was educated.

—The Bishop of Liverpool writes to the *Guardian* as follows:—"My attention has been called to a paragraph at the end of your leading article last week, in which you say, 'The peace of the Church has been broken by the determination of the Bishop of Liverpool not to use the discretion with which he is invested by law.' This is a heavy charge, and I am not disposed to submit to it in silence. I claim the right to say something in reply.

"Let me then ask a plain question. Would it not have been more accurate, and much more fair, if you had made the following statement?—'The peace of the Church has been broken by an incumbent in the diocese of Liverpool, who refused to obey the friendly admonition of his Bishop to abstain from practices in the administration of the Lord's Supper which have been declared illegal by the Queen's courts. To the lawsuit against the incumbent which has been instituted, the Bishop is no party, though he has not prohibited it.' The laity in many parts of England complain that illegal novelties in worship are thrust upon them, and that they can get no redress! The existing ecclesiastical tribunals are loudly condemned as defective and undeserving of respect, while those who condemn them make no attempt whatever to get them reformed! Surely you must admit that this is a most unhealthy state of things. It cannot, and it will not, come to good."

—The White Cross movement, says *The Christian at Work* (New York), steadily grows in this city. There is a White Cross Committee in the Y. M. C. A. for the promotion of purity among men, and they report over four hundred young men enrolled.

—*The Christian*: It is so seldom rich sinners against social morality have to pay the penalty of their misdeeds, that we can but rejoice when we hear of anything approaching to an impartial administration of the law in dealing with them. As the *Pall Mall Gazette* too truly says, "Wealth can buy secrecy as well as victims." Not all the money and houses and acres of Samuel Taylor Mendel, a wealthy landed proprietor of Buckinghamshire, has availed, however, to save him from punishment for having decoyed and betrayed a country girl of fourteen years old. During his well-earned term of fifteen months' hard labour, he will have time to reflect, and, we hope, to repent.

—Same: The appointment of Dr Moorhouse, of Melbourne, to the bishopric of Manchester has been received with a chorus of approbation, in which we heartily join. During his stay at the Antipodes Bishop Moorhouse has thrown himself with remarkable energy and zeal into all good movements, especially into the cause of Purity.

—The same: On Monday week a very interesting meeting was held at General Beynon's 25, Ashburnplace, to take leave of Miss Pailthorpe, who has been trained by the Indian Female Normal School and Instruction Society (2, Adelphi terrace), at the London School of Medicine, and passed her final examination most successfully. Miss Pailthorpe proceeds to Madras.

—The Norwegian Lutherans in the interior of Madagascar in 1884 baptized 1,521 persons, and received 21 Roman Catholics, and 62 Independents and Friends into their congregations, making the entire number of their members now 6,446. They have 1,678 candidates for baptism, an average attendance on worship of 35,000 persons, 30,000 children in the schools, and 636 native preachers and teachers, 5 of whom are ordained. They have also on the West Coast, 50 baptized, reported during the year, and 600 or 800 attendants at church, with 3 native teachers.

—The *Rast Goftar* says that the Government of Bombay have passed a resolution on the report submitted to them by Mr. Monteath, the Under-Secretary, in connection with the recent matriculation frauds, that the charge made against an officer of the Government Central Press has not been proved, and that the examination papers were not stolen from that press. The paper observes that if Government in accordance with the suggestion made by the *Times of India* in the matter had appointed a commission to publicly make inquiries into the matter more light would have been thrown upon the subject.

—*Times of India*: Yesterday afternoon Dr. Blaney, the coroner, held an inquiry at Tank Street touching the death of Yemna, girl, aged seven years. Deceased was a boarder in the American Mission Female Boarding School in Tank Street. About 5-45 o'clock yesterday morning she was walking with a kerosine lamp in her hand, when her clothes accidentally caught fire and burnt her extensively. She died within four hours after the occurrence. A verdict of accidental death from burns was recorded.

Wednesday, February 10.

—Two discoveries of treasure trove of more than ordinary value are notified. The first was made in the village of Kalavagurta, in the Chittoor taluq, North Arcot district, on the 9th of December last, and consisted of four large bronze idols and a Trisulam, valued in the aggregate at Rs. 1,000. The second, which was made on or about the 14th July, 1885, in an open plot of ground in the village of Chahardi, Taluka Chopda, of the Khandesh Collectorate of the Bombay Presidency, consisted of 193 gold Akbar and Aurungzebe mohurs, and a bar of gold weighing Rs. 195½. The total value of this find is estimated at Rs. 4,100.

—The Government of the Congo State has asked Mr. Stanley to renew his engagement with it. It is believed that he will superintend the construction of the Congo railway. A contract for five years has been made between the Congo State and the Portuguese Embreza Nationale Company at Lisbon, by which the company engages to establish communication monthly by mail steamers, and every three months by transport vessels between Antwerp, Banana, and Boma. The vessels are to call at Lisbon, Madeira, St. Vincent, Princes Island, St. Thomas, Banana, Boma, Ambriz, Loanda, Benguela, and Mossamedes.

—The *Mahratta* says: In its issue of Thursday last the *Times of India* publishes the annual statistics of the cotton trade. It is very gratifying to observe that Bombay promises to be the shipping port for all India. About 77 per cent. of all shipments from India to Europe were made from Bombay. If similar statistics for shipments in all other articles were examined, it will be seen that Bombay plays the same important part. This is also the case with regard to the import trade of the Empire. This may account for the great commercial activity of *prima urbs in Indis*. This is a gratifying circumstance no doubt; but the figures of the export and import trade of Bombay have another moral too. They show that though Bombay, to all purpose, shows such an activity, the trade of Bombay is only that of brokers. Should Bombay become a manufacturing town and retain its present position as to exports and imports, it will surely be the first city in India in all respects.

—*Bombay Gazette*: Mr. Kessowjee Jadowjee, reputed to be a millionaire, possessing very extensive landed properties either in his own right or as a mortgagee, died at his residence at Mandvie-bunder-street yesterday morning. His large monetary dealings often involved him in litigation when he figured in suits before the High Court. His only son, whom he had discarded owing to his prodigal habits, died some months ago in Bombay; and so Mr. Kessowjee's immense wealth descends to an adopted son.

—*Overland Mail*: The U. S. Senate, by 183 votes, to 77, have passed the Presidential Succession Bill in the form adopted by the Senate. Several amendments were offered, but all were defeated. Every Democrat but two and 37 Republicans supported the measure. President Cleveland will approve this Bill, which determines the succession by giving it to the Cabinet ministers, thus settling a grave question which has been debated since General Garfield's death.

Thursday, February 11.

—*Dnyanodaya*: A most painful and fatal accident took place on Monday morning in the Girl's Boarding School of the American Marathi Mission. A little orphan girl, Yamuna Gyanoba Kaloki, ten years of age, in some unknown way set her clothes on fire, and before her condition was known, or assistance could reach her, she had been badly burnt from head to foot. Remedies were useless, and after intense agony for a few hours, though borne with remarkable patience, the little sufferer passed away.

—The Str. *Hydaspes*, with English Mails, left Aden for Bombay, Wednesday, 9 p. m.

—Another little girl, a Banya, 6 years old, died yesterday from burns, her clothes having

caught fire from the upsetting of a keroisen lamp.

—*Times of India:* Owing to the notoriously evil life of the son and his flagrant breaches of caste rules, Mr. Kessowjee Jadowjee and his family were excommunicated by their caste until they had made a pilgrimage to Benares to expiate their sins by the course of religious discipline prescribed on such occasions. The old man was too feeble to undertake this journey, and died under the ban of his caste. As a consequence, enormously wealthy as he was, his funeral ceremonies were only attended by about ten or a dozen persons. Reformers are apt to pride themselves on the progress which is being made in removing the barriers of caste, but this circumstance shows how powerful the edicts of caste still are. It is believed that the bulk of the deceased's immense property will go to a nephew, a lad eight years of age, whom he had some intention of adopting, although he did not live long enough to have the necessary adoption ceremonies performed.

—*I. M. Watchman:* It fairly makes us shudder to think that the Church of England in the persons of the majority of her ministry is now falling down and worshipping those who shed the blood of more than a million protestant martyrs less than 500 years ago. Candles, wax-dolls, images, vestments, gyrations, intonations, mass, confession, prayers for the dead, &c. &c. are becoming rapidly the abomination God hates in the Church of England.

—Same: *So far as we have seen in 9 years in India, the Native Christians in any mission smoke and drink more than they give to the Lord.* Is there a missionary brother, in our esteemed and grandly successful North India Conference Mission, who will search the facts in the habits of the people there recognized as converts, and then dare to say they (4,500 native Christians) did not spend more on tobacco than the Rs. 1,800 they gave the Lord during 1884? We are sure missionaries do not look these matters in the face.

Friday, February 12.

—Noticing the views of Sir T. Madhavrao the *Subodh Patrika* says: A 'judicious repair' of Hinduism from materials gathered within the four corners of the Shastras and suited to the present times is a way of putting the matter in a form eminently agreeable to the patriotic feeling of the day and the Raja is nothing if not expedient. But expediency cannot ensure strength of conviction in religious truth which alone engenders moral force and spiritual power. If a part of the Shastras is discarded as absurd, the authority to accept the portion which is considered reasonable and in fact to analyse their teaching, is shifted to private judgment in a much broader sense than is commonly understood, but eclecticism once allowed in matters of religion cannot be confined within arbitrary limits and we do not know that it is even inconsistent with the broader side of Hinduism. In what respects then does this position differ from the theism espoused by the Brahma Samaj movement?

—Deaths last week, 448.

—*Bombay Gazette:* History repeats itself rather tediously in the case of the Meingoon Prince. For a second time his travels on leaving French India have been cut short, in an absurd sort of way, at Colombo, and he has had to return whence he came, much depressed, and, it is to be feared, very sea-sick. It appears that when he asked the commander of the French steamer *Tibre*, in which he had been brought from Pondicherry to the harbour of Colombo, to put him on board the French steam-ship *China* bound for Saigon, the request was refused.

—The Viceroy was expected to reach Mandalay this afternoon.

—A fancy-bazaar in aid of the funds of the Free Church Girls' Schools opened yesterday in the hall of the Sassoon Mechanics' Institute, and will be continued to-day and to-morrow from 4 to 7 p. m. each day. These schools are attended by 300 native girls.

—*Times of India:* Bhagoo, a Hindoo girl of about 9 years of age, was on Wednesday removed by her parents to the J. J. Hospital suffering from burns which she had received through her clothes having accidentally caught fire.

Selections.

THE ADVENT MISSION.

The noon preaching services in Trinity Church for the past three weeks closed on Friday last, when that large edifice, as on almost every day of their continuance, was crowded. The interest has been real, and we trust that good has been done. Several of the daily papers have made reports of these services, from one of which we take this account of the concluding discourse: The assemblage was in many respects a remarkable one, made up mainly of prosperous looking men from busy counting rooms, though there were many clerks and a few men whose hands were hardened with labour. Mr. Aitken was very much affected by a letter that he had received from a man who had been attending the mission services, and a portion of which the minister read from the pulpit. The writer said that he had sent the communication in hope that Missioner Aitken would appeal to the merchants of New York to desist. from spreading pitfalls at the feet of young men in their employ.

The writer said that from the time he was 15 years old until he had reached the age of 37 he was in the employ of a large importing house in this city. It was considered part of his duties to entertain customers from various parts of the country when they came to New York to buy goods and show them the town. The jollity began with a bottle or two of wine, usually followed by a dinner, a theatre, and then a round of dissipation in what are known as fast houses. The writer was instructed by his firm, he said, to always have $100 in his pocket ready to defray any expenses that might arise in this way. Some clerks with whom he was acquainted who looked after the same hospitalities for the customers of other houses had instructions to draw *carte blanche* upon the cashier who was told to charge it to theadvertising account. It was explained in the letter that customers who came to New York to buy expected this sort of treatment, though in their own homes they were considered models of moral and mercantile integrity. Men of the highest respectability apparently and liberal contributors to religious institutions in cities where they lived looked forward to such an entertainment as referred to on their annual or semi-annual visits to New York. The writer knew, he said, of one man whom he used to take around who had given $70,000 to churches. As for the heads of the business houses, while technically they were not supposed to know anything about such an arrangement, yet as a matter of fact they were fully acquainted with it, and not only condoned it, but encouraged it. They knew it was profitable, bringing its reward in an increase of business.

The young men selected by the firm for this kind of work, the writer explained, were the flower of mercantile youths, good looking, of good address, with good clothes, witty, with a fund of good stories, and withal a shrewd sense of business opportunities. Its effects upon them was ruinously pernicious to the last degree. The writer admitted that he was a broken down man at middle age. He mentioned the fate of some of his business acquaintances whom he used to meet around town doing the hospitalities for other houses. One of them was in a New Jersey lunatic asylum at 30; another died of delirium tremens and left his wife and children panpers; a third was broken down at 40 and a pensioner on the firm at $3 a week; still another had married a harlot and died a miserable death in a brothel, and another had committed suicide to hide disgrace. All these the writer knew as exceptionally promising young men when they entered mercantile life. The portion of the letter which Mr. Aitken did not read expressed the deep sense of shame and humiliation which the writer felt at the memory of his own experiences when they came within the light of the teachings he had heard at the mission services.

Tears streamed down Mr. Aitken's cheeks as he made a fervid, almost fierce appeal to the business men before him to remove all temptation from the path of the young. Many of his hearers wept with him. Nothing so impressive had occurred during the whole course of the mission services. Mr. Aitken implored the business men not to let the lessons of social and business purity he had endeavoured to inculcate in his course of sermons pass away from them. He spoke with pleasure of the cordial treatment he had received from hosts of business men during the meetings. He had scarcely seen anything like it in the course of a long ministerial experience. He very much regretted that the time had come to separate, but he should go away with a heavy heart if he thought that his efforts were not going to have some effect in bettering the business life of New York. It had been very gratifying to him that so many hundred busy men had made time in the middle of the day to drop mercantile affairs and pay some attention to the claims of a higher life. In conclusion Missioner Aitken impressed his hearers with the futility of the mere unaided will of man in striving for a better life.

Assistant Bishop Henry C. Potter spoke of the great blessing that Missioner Aitken's Monday services had been to the business men of New York and of his personal regret that the time had come to discontinue them. As a mark of esteem for Mr. Aitken and of sympathy with the Church of England Parochial Mission, with which he was connected, the Bishop suggested that all present contribute liberally to a collection that would be taken up for the benefit of that society. For a few minutes there was a somewhat lively circulation of the Bland silver dollar. The big coins dropped into the collection plates with a melodious rattle. The steps to the chancel were so crowded that the plate-passers could not get up there, so the Rev. Dr. Rainsford made the rounds with his hat. The Bishop announced that anybody who desired to contribute further to the society might send money to R. Fulton Cutting, at the Mutual Life Building, in Nassau Street, and then closed the mission services with the benediction. A great many people crowded around the pulpit steps to shake hands with Mr. Aitken, and expressed their personal thanks for his services. He preached on Sunday in the Rev. Phillips Brooks Church, in Boston. On Christmas Day he will preach in Louisville, going thence to Nashville and new Orleans. He will sail from this city for England about Feb. 1.

THE CHURCH MISSIONARY SOCIETY. AND Its Native Agents in Tinnevelly.

We are favoured by the Church Missionary Society with a most interesting account of the Tinnevelly Mission, which has of late proved so abundantly fruitful. We glean the following striking paragraph from the report of the senior native clergyman:—

I have every reason to praise God, who has blessed the district with men who to all outward appearance, have discharged their duty

in faithfulness and activity, making it their prime object to win souls for Christ. The increase in the number of adherents, and the instances of peculiar conversions, have been by God's mercy mostly through the instrumentality of these faithful agents.

AN AWAKENED CITY.

Let me give one instance of a faithful catechist, to show how that not only ordained men, but catechists and school-masters also among us, have given themselves entirely to the winning of souls and the promotion of God's holy name. I said in the commencement of the letter that I would mention the circumstances under which the forty families at Rajapalaiyam have been led to place themselves under instruction. Through God's mercy the catechist of Kondurettipatti has been the means of leading them into the fold of Christ. He had taken leave to go to Rajapalaiyam, which is his birth-place. While there, cholera broke out, and carried away hundreds of human beings. In the midst of its violent raging, he, at the risk of his life, went from house to house and visited those who were attacked by the epidemic, making no distinction between Christian and non-Christian, and administering medicines. This was closely noticed by the non-Christians, and they wanted to detain him in their own village, without allowing him to return to his own congregation at Kondurettipatti. At this juncture I returned from Strivilliputtur through their town, when these heathen people met me on my way, and begged that I would allow him to remain at Rajapalaiyam. I told them I would have no objection, provided that they would listen to his teaching and become Christians, which they at once promised to do. When I was assured that they were sincere in what they said, there was no bound to my joy, and so I gladly complied with their request, permitting the catechist to remain with them, and instruct them in the way of salvation. The town of Rajapalaiyam is a large and important one, where we had hitherto a very few Christians! and their large and substantial church lies in ruins. Under such circumstances, you cannot think how rejoiced we are to be thus blessed with such an unexpected large accession of forty families. Moreover, this happy incident is, no doubt, under God's mercy, owing to the self-denying and untiring efforts of the catechist. He will, no doubt, put forth his efforts to get the ruined church repaired.

A NATIVE PRAYER MEETING.

Rev. A. R. Cavalier writes:—One of my earliest visits was to a village in which Mr. Thomas began work nearly forty years ago. Then all were heathen, and it was with difficulty he obtained an entrance to the place. Now I found that most of the villagers are Christians, and fully seven hundred were said to be present at the service, the women and girls equalling in number the men and boys.

They have a large, substantial stone-church, towards which they contributed three thousand rupees, besides giving much of the material and labour. One old man who was present also gave the land and much of the timber, and only one thousand rupees were granted from the native church. In their schools, which were good and clean, there were sixty-eight boys and one hundred girls. The singing and responses during service were most hearty, and their answers to questions during the sermon were wonderfully good. After service on Sunday evening they held a prayer-meeting at the house of one of the Christians. The night I was there it was the turn to have it at the house of a rich man, who, when a heathen, had mainly built and supported a large devil-temple adjoining his house. He became a Christian seven years ago. I counted one hundred and seventy men and boys in the courtyard which formed the centre of the house, and in which the prayer-meeting was being held. The doors of the rooms all round were half open, and many women and girls were in them listening. After a lyric had been sung, a layman engaged in prayer, and very earnest were his petitions for the C. M. S. for the Home Committee, for all its missionaries, and for those who contribute to its funds. He went on to pray for the native Christians and for the heathen, his petitions being just what we should expect in an ordinary prayer-meeting at home, and reminding us that the same Holy Spirit who teaches us is teaching these poor people. After a chapter from Isaiah had been read, an old man rose to give an account of his evangelistic work the previous Friday. Several men in the congregation go out to preach every Friday, and visit heathen villages near, and at the Sunday-night prayer-meeting they report anything of interest that has occurred. I gave them a short address, and after two more prayers the meeting closed, and I left them with feelings of heart-felt joy and thankfulness.

DEVIL TEMPLES BECOME CHURCHES.

In another part of the district I found a catechist who is a convert from heathenism, and was sent there to evangelize six years ago. At that time there were no Christians in the district assigned to him. He has been enabled to turn five of the devil temples into Christian churches, and now three catechists are employed to teach the people who are under Christian instruction! At the first of these churches which I visited the building had been enlarged six months before, but would not contain more than half the people who came to my service, and we held it in the open air. At the close many heathen people asked to be allowed to join the Christians!

In another district I met with two men in whom I was deeply interested. One of them, when twelve years of age, was left an orphan. He was a heathen, but his relatives gave him no help. A Christian farmer pitied him and took him to his home, employing the lad to mind cattle. The master sought the boy's good, and was after some time rewarded by seeing him baptized. Seven years ago this youth joined a band of voluntary open-air preachers. All the others have either left the place or discontinued their efforts. This man sought the help of another with a good voice, and Sunday after Sunday they have walked an average of ten or twelve miles, visiting by turns twenty-four heathen villages regularly. For six years they persevered without any visible result. Then they began to humble themselves before God, and with new zeal and more earnest prayer consecrated themselves afresh to the work. Soon they were cheered by fourteen people in one village giving up idolatry, and forming the nucleus of a congregation. Soon after, fifteen people in another village did the same. Then, in a third place, forty people came over, and shortly afterwards, a month before my visit, fifteen in a fourth village. There was a spirit of humility and devotion in these men such as I have seldom seen in Native Christians. Oh, for more true workers of this sort! (*Word and Work.*)

NO EXCUSE.

ABOUT 1826, the Third Presbyterian Church in Rochester, N. Y., was organized. Joel Parker was chosen pastor. Samuel Lee was one of the first converts. At the request of Salmon Scofield, one of the elders and a brother-in-law of Lee, Mr. Parker called on Lee to talk with him about his salvation. Mr. Lee was indifferent and self-righteous and full of excuses. He thought himself a pretty good man; was moral and industrious; that he was quite as good as many professors of religion, and in his own opinion much better. Mr. Parker tried to make him realize that he was a sinner; that he must be born again of the Spirit or he could not be saved. After a long and earnest conversation Mr. Parker saw that he had made no impression on Mr. Lee's mind. Mr. Lee had thrown off all his arguments with this and that excuse.

At last he said to him: "Mr. Lee, I want to tell you one thing, and I want you to remember it. Will you remember it? "Probably," said Mr. Lee, "if it is anything important." "But," said Mr. Parker, "I want you to promise to remember it." Mr. Lee hesitated He thought, "What has Mr. Parker got to tell me, that he wants me to promise to remember? What can it be? What can it be? He has been talking about death and the future life. What can he have more to tell?" "Mr. Lee," said Mr. Parker, "will you promise to remember it?"—"Yes, I will," said Mr. Lee. "You will have no excuse at the bar of God, poor man!" said Mr. Parker, and turned and left him. Mr. Lee resumed his work. But the arrow had penetrated through all his defences and reached a vital part. "No excuse" rang in his ears. He tried to drown this inward voice by the increased noise of his hammer. (He was a silversmith.) But his awakened conscience repeated in thunder tones, "No excuse! No excuse!" Then he stopped work and said to himself: "I know better. Did I not go forty miles to Batavia on foot to bail out bro. Scofield when he was sent to prison for debt? Is that nothing?" "No excuse!" came back. Then he called up one kind act after another of his life, and said to himself, "Is there no excuse or set-off in these deeds?" His awakened conscience replied to all these pleas for justification, "No excuses! No excuses!"

At length his conviction became so deep that he dropped his hammer, closed his shop, went into his house, took down his unused Bible, and with it under one arm and his wife on the other, went to his chamber, and there fell on his knees and prayed and wept, and wept and prayed, and read the Bible, until he found joy and peace in believing. His joy was so great that the same day he went around among his friends to tell what a Saviour he had found.

That day in after years was kept sacred as his birthday. No work was done. In the morning at family prayer he recounted to his wife and children the mercies and blessings received during the last year; then family prayer and thanksgiving. The balance of the day was spent in calling on his friends and recounting God's mercies.—*Arthur T. Pierson, D. D.*

TELEGRAPHIC NEWS.

London, February 4th: Mr. Gladstone has issued an address to-day to his constituents in Midlothian, in which he states that his first duty would be to examine into the social state of Ireland, especially with regard to crime, the proper fulfilment of contracts, and the pressure of low prices on agriculture. But the chief hope and purpose of the Government would be to examine whether it would not be practicable to try a method of dealing with the present crisis in Ireland by going nearer to the seat of the mischief and promising more stability to the country than any legislation for the repression of crime. Mr. Gladstone says that he is deeply conscious of the responsibility of his undertaking, but he is comforted in the belief that he is engaged in a work of peace.—Mr. Charles Mills, of the banking house of Glyn, Mills, Currie & Co., and Mr. Henry Allsopp, of the firm of brewers of that name, have been raised to the peerage.—Parliament met this evening, but the business was confined to moving new writs, and the House then adjourned till Saturday.

Washington, 4th: The House of Representatives has adopted by 168 against 88 votes a resolution introduced by Mr. Bland asking the Secretary of the Treasury for information regarding the restriction placed on silver payments, in pursuance of the arrangement exist-

ing with the Clearing House, and whether the the same will continue.

London, 5th: The *Times* publishes a paragraph stating that the British and Chinese Governments have decided to continue the negotiations respecting the frontier of Upper Burmah in London. China, it adds, claims Bhamo and the Border territories down the Irrawaddy as far as the Shwelee river.

6th: The following additional appointments have been made to the new administration:—The Earl of Aberdeen, Lord Lieutenant of Ireland.–Baron Wolvertion, Postmaster-General.—The Earl of Morley, Chief Commissioner of Works.—Right Hon. Sir Lyon Playfair, Vice-President of the Committee of Council on Education.—Mr. John Rigby, Q. C., Member for Wisbeach, Solicitor-General.—Mr. James Bryce, Member for Aberdeen, Under Secretary for Foreign Affairs.—Right Hon. John Blair Balfour, Q. C., Member for Clackmannan, Lord Advocate of Scotland.

Constantinople, 5th: All the Powers, except Russia, has approved the agreement concluded between Bulgaria and Turkey.

Bucharest, 5th: The special Plenipotentiaries of Turkey, Servia, and Bulgaria have commenced exchanging views for settling the conditions of peace between Servia and Bulgaria.

Belgrade, 5th: The Servian Government has declined to discuss the second Note of the Great Powers demanding Servia to demobilize her forces forthwith.

Portsmouth, 5th: The hired Transport *Surat*, with the additional reinforcements for India on board, left here for Bombay to-day.

Landon, 7th: Parliament stands adjourned until 18th February.—Mr. Henry Hartley Fowler has been appointed Financial Secretary to the Treasury.—Mr. John Tomlinson Hibbert has been appointed Secretary to the Admiralty. —The divorce suit of Daniel Crawford *vs.* Crawford and Dilke will be tried on Wednesday next.—*If Sir Charles Dilke is acquitted he will probably be appointed Secretary of State for Foreign Affairs, whilst Lord Rosebery will be Secretary of State for the Colonies, and Earl Granville, Privy Seal.*—The Governorship of the Keeling Islands has been transferred from the Ceylon Government to the Straits Settlement.

8th: Mr. E. Heneage, member for Grimsby, has been appointed Chancellor of the Duchy of Lancaster.—Sir U. Kay-Shuttleworth, member for Clitheroe Division of North-East Lancashire, has been appointed Under-Secretary for India.—The Right Hon. G. Osborne Morgan, member for Eastern Denbighshire, has been appointed Under-Secretary for the Colonies.—Mr. Broadhurst, member for Bordesley Division of Birmingham, has been appointed Under-Secretary, Home Department.—Mr. H. Gladstone, member for West Leeds, has been appointed Financial Secretary to the War office.—The Right Hon. John Naish, Q. C., has been appointed Lord High Chancellor of Ireland.—Sir Farrar Harschell, Lord High Chancellor, has been raised to the peerage under the title of Baron Herschell.—An enormous mass meeting of the unemployed was held in Trafalgar-square this evening, at which resolutions were adopted appealing to the Government and the Parliament to make efforts to relieve the existing distress among the working classes.—Many Socialist deputies were present, who made most passionate speeches, and so worked upon their hearers that a scene of the greatest excitement followed. The mob from Trafalgar-square proceeded along Pall Mall, Piccadilly, Oxford Street and Regent Street, which thoroughfares they paraded up and down and took entire possession of, creating the wildest alarm. The windows of the principal club houses were smashed, the shops pillaged, carriages attacked, and passers by stopped and robbed.—The police were not strong enough to cope with the rioters, and heavy reinforcements were sent for, which on arrival succeeded in restoring order. Numerous arrests of the ringleaders were made.

9th: The damage done to property all along the route taken by the rioters last evening proves to have been immense.—The Socialist Deputies who made such inflammatory speeches in Trafalgar-square took an active part as leaders in the rioting which followed.—The statement that Mr. John Rigby had been appointed Solicitor-General was premature. Mr. Horace Davey, Q. C., has been gazetted to the appointment.—Messrs. Healy and Biggar are opposing the candidacy of Mr. O'Shea, who is Mr. Parnell's nominee for Galway.

10th: Crowds of roughs again assembled in Trafalgar-square last evening, but they were easily dispersed by the police. The jewellers in the principle West-end streets, fearing another riot, closed their shops yesterday,—The Press, in discussing the serious rioting which took place on Monday, blame the police for not having taken more active measures to suppress the disturbance at its outset.—Mr. Healy has reluctantly yielded to the request of Mr. Parnell not to oppose Mr. O'Shea's candidacy for Galway.

London, 11th: London was thrown into a state of alarm and excitement yesterday in consequence of an unfounded rumour which was current that large mobs were marching from Deptford along the Old Kent-road towards the city and West-end, and by evening a complete panic prevailed throughout the Metropolis, which was increased by a dense fog setting in. Shops and houses were barricaded, and extraordinary precautionary measures taken by the authorities to put down any intended disturbance of the peace. Large crowds assembled in various parts, but they were dispersed by the police promptly and without difficulty. As the night advanced every thing became quiet again.

A FATAL MISTAKE IN AMERICA.

THE *Cleveland* (Ohio, U. S. A.) *Press*, of Feb. 23, 1883, publishes an account of a fatal surgical operation which has caused a great commotion among medical men throughout the whole country: Dr. Thayer, the most eminent surgeon in Cleveland, pronouncing it scandalous. It appears that a Mrs. King had been suffering for many years with some disease of the stomach which had resisted the treatment of all the physicians in attendance. The disease commenced with a slight derangement of the digestion, with a poor appetite, followed by a peculiar indescribable distress in the stomach, a feeling that has been described as a faint "all gone" sensation, a sticky slime collecting about the teeth, causing a disagreeable taste, especially in the morning. This sensation was not removed by food, but on the contrary, it was increased. The eyes then became tinged with yellow, and were sunken. After awhile the hands and feet became cold and sticky—a cold perspiration. There was a constant tired and languid feeling. Then followed a dreadful nervousness, with gloomy forebodings. When rising suddenly there came a dizzy feeling like vertigo. After a time the bowels became costive, so that it was difficult to procure a movement without a cathartic. Soon followed a disposition to spit up the food after eating, sometimes in a sour, fermented condition. All this derangement caused a terrible palpitation of the heart, so as to make the breathing difficult. Finally, the patient was unable to retain any food whatever, and there was constant pain in the abdomen. All prescribed remedies failing to give relief a consultation was held, when it was decided that the patient had a cancer in the stomach, and in order to save the patient's life, an operation was justifiable. Accordingly, on Feb. 22, 1883, the operation was performed by Dr Vance, in the presence of Dr. Tuckerman, Dr. Perrier, Dr. Arms, Dr. Gordon, Dr Lapuer, and Dr. Halliwell, of the Police Board. The operation consisted in laying open the cavity of the abdomen and exposing the stomach, bowels, liver, and pancreas. When this had been done, an examination of the organs was made, but, to the horror and dismay of the doctors, there was no cancer to be found. The patient did not have a cancer. When too late, the medical men discovered that they had made a terrible mistake. They sewed the parts together and dressed the wound that they had made, but the poor woman sank from exhaustion and died in a few hours. How sad it must be for the husband of this poor woman to know that his wife died from the effects of a surgical operation that ought never to have been performed. If this woman had taken the proper remedy for dyspepsia (for this is what the disease really was), she would have been living to-day. Seigel's Curative Syrup, a remedy made expressly for dyspepsia or indigestion, has restored many such cases to perfect health after all other kinds of treatment have failed. The evidence of its efficacy in curing this class of cases is too voluminous to be published here, but those who read the published evidence in favour of this dyspeptic remedy do not question its convincing nature; and the article has an extensive sale. Sold by all Chemists and Medicine Vendors throughout the world, and by the proprietors, A. J. White, Limited, 17, Farringdon-road, London, E. C.

PRONOUNCED HOPELESS BY FOUR DOCTORS.

Mr. W. Bouchier, Eastover, Bridgewater, sends the following:—

"West Quay, Bridgewater,
"December 21st, 1883.

"Dear Sir,—It affords me great pleasure to add my testimony to the wonderful effects of Mother Seigel's Curative Syrup. For a period of eight years I suffered from a severe cough and indigestion, with frequent attacks of rheumatism; and for eleven months I was under medical treatment, without deriving the slightest benefit. The last four doctors I was under assured me that mine was a hopeless case and gave me up as incurable. About that time I heard of a Siegel's Syrup, which I was induced to try, and through its use, I am thankful to say, I quickly got restored to health, and am now able to follow my usual occupation. I may say that whenever I feel the least sympton of my old complaint so at once take a few doses of the Syrup, which quickly sets me all right. I send you this in the hope that other sufferers may be induced to give the Syrup a trial.—Yours truly,

(Signed) "Wm. Rendall."

PASSENGERS SAILED

Rev P. & O. Str. *Cathay*, 12:

For Brindisi—Mr Wm Birkmyre, Mr H Birkmyre and man-servant, Sir Tatton and Lady Sykes, Mr and Mrs M V Charrington, Mr W O Ward, Mr C R Hills, Mrs Cubitt, Miss Gaothord, Lady and Miss Ramsay, Mr Arthur Andrews, Mr and Mrs Kellner, Major S Babington, Mrs Hutchinson, and Mr Bellingham.

For London—Mr Munchorjee Dosabhoy Fracis, Mr Ahmed Doold Khan and child, Mr W J Hemiside, Mr Adair, Mr F Broughton, Mr Charles Lumley, Mrs Rendle, Major N T Nares, Mr Green, Surg-Major W Jackson, Mr Furdoonjee Sorabjee Kapidia, Mr Grogan, Mr W Shepperson, Mr S Witt, Mr H Lee, Dr Pett Palmer, Mr H Hagin, Master Temple, Captain McCulloch, and Mr W McDowell.

For Venice—Mr L A Wallace.

PASSENGERS ARRIVED

Per Str. *Asia*, 6:

From Liverpool—Mr and Mrs Hyman, 3 children and a European nurse, Dr and Mrs Taffe, Lieut Mr T D Searle Mr Tambe, Miss Chapman, and Miss Hudsin.

Per P. & O. Str. *Siam*, 8:

From London—Mr Adams, Mr and Mrs Marshall, Col Blair, Major and Mrs Willoughby, Mr C L Simon, Mr Adlard, Mr Weinberg, Mr a Peyton, Mr Bomonjee, and Mr Caldecot.

From Venice—Mr Hutton, Miss Perry, Mr D Chichgur, and Mr Garfirt.

From Brindisi—Mr J Bowden, Mr H Johnson, Mr Ellis, Mr and Mrs Alexander, Miss Beeny, Mr and Mrs Clogstonn, Capt Balfour, and Major A G Begbie.

From Aden—Lieut-Col Ward.

Domestic Occurrences.

BIRTH.

Eddy—February 5th, at Bangalore, the wife of the late Rev. B. T. Eddy, of a daughter.

DEATHS.

ROBINSON—At the M. E. Parsonage, Rangoon, on Sunday, January 24th, of convulsions, FRANCES LILIAN, infant daughter of Rev and Mrs. J. E. Robinson.

WARD—Feb. 11th, at Byculla, of typhoid fever, Samuel, eldest son of F. C. Ward, Senior Barrack Master, Bombay, aged 19 years and 7 months.

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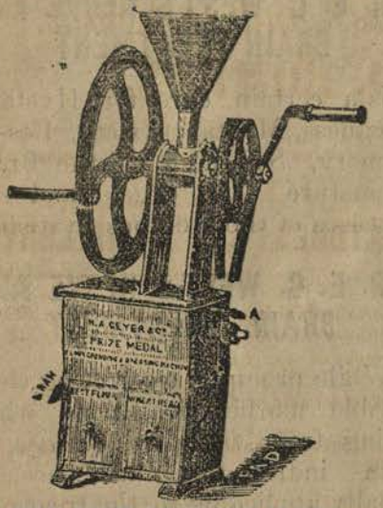

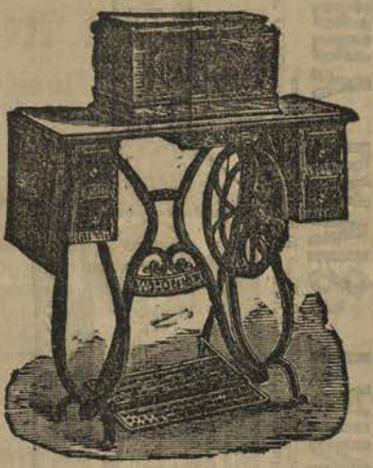

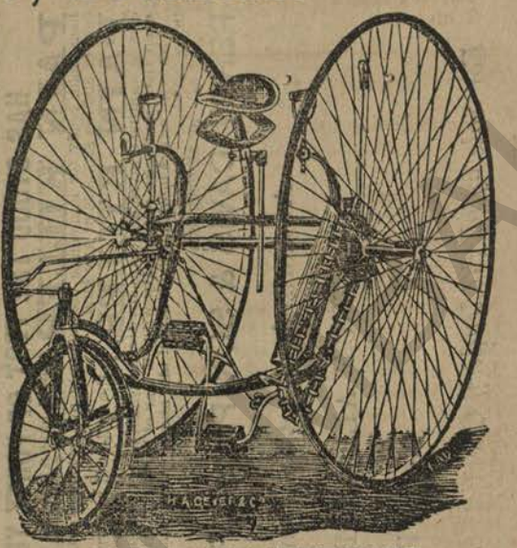

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